The typical Ukrainian house ("khata") is a low house, all 342
on the ground floor; it consists of a living room ("svitlytsja"), a vestibule ("siny") and a bedroom ("komora"). It is built of wood, willows, twigs or reeds, plastered over with clay. In the steppe bricks dried in the sun and made of clay, chaff or chopped straw, are used. Larger stones or short, thick wooden props form the foundation. In mountain areas and in richly wooded Polesia, houses are mostly made of wood. The roofs of Ukrainian houses are usually square and covered with straw, reeds or shingles according to the district.

The Ukrainian farm-house is carefully fenced and surrounded by a garden with fruit and flowers. The house is separate from the farm buildings which are generally round a yard ("obijstja") beside the house; in Northern Ukraine, the latter is smaller, but has a roof of its own. In areas inhabited by Hutsuly, Bojky and partly also by Lemky, house and buildings are under one roof and connected by a roofed passage, ("hrasda").

The wooden churches, a native creation of high artistic 346
value, are a peculiar charm of Ukrainian architecture. We find the oldest forms in Podolia and the country of the Bojky. The wooden churches of the Hutsuly show Byzantine influence, the churches in Carpathian Ukraine, Gothic, and those in the territory of the Lemky, baroque tendencies. The village in 361
Ukraine generally consists of a group of houses with several irregular streets; in the mountains, in areas inhabited by Bojky and Lemky, there are long chain villages, while the Hutsuly prefer the collection of peasant-houses as found in the steppe. In north-west Ukraine there are also chain villages, usually consisting of two streets, which, in Polesya and Volynia, cross each other; in the plains the villages rarely number more than 1000 inhabitants, but in Podolia and Volynia there are also villages with 3000, 4000 and more inhabitants.

Ukrainians are occupied chiefly with agriculture; cattle are 241
reared, particularly in the Carpathians and in the foothill areas, partly also in the steppe. Up till recently, agricultural methods were primitive. Later, however, more modern ways of cultivation and a rotation of crops were introduced and the entire industry modernised.

369 The Ukrainian people, being an old nation with an agricultural civilization, is not attracted by industry and by large concentrations of population. It prefers to live in the country, when its material life is assured, seeking to supplement its revenues by semi-agricultural professions such as those of artisan, or small trade, or finally the service of the State.

241 The Ukrainian agriculturalist, especially in the regions of the south, is conscious of participating in the general economy of the country. He takes a great interest in the choice of plants to be developed, in the organization of co-operatives for trade and credit, and in the construction of the means of communication. He is a civilized peasant, a quite European farmer. Without disparaging the intellect and the practical sense of the Great Russian people, it is necessary to recognize that the Ukrainian is more Western in all his conceptions, and more European, than his brother of the north.

163 On the other hand, the Ukrainian people have a great vitality. Among the peoples of Europe they have the greatest rate of increase, which reaches 2·3 per cent per annum. The fecundity of the women is astonishing: between twenty and thirty years it is 23 per cent, while in France it hardly reaches 8 per cent at the same ages.[1]

142 The average height of the men at the period of military service is about 1 m. 69½ cm.

137 342 Ukrainians are very clean and their houses very neat, mostly whitened with whitewash and surrounded by gardens. Fruit trees, particularly cherry trees, give the villages an attractive appearance, especially in the districts of Kiev and Poltava (Zone 1)* where the rich and green nature resembles the landscape of Southern England.

[1] That is to say that for a 100 women between twenty and thirty years one meets 23 expectant ones.

*[See category 116, pp. 139-140. --- Analyst]

On the contrary, in Zone 2 the absence of trees, the drier climate, the dusty soil, and the isolated farms make the landscape more severe and more similar to the barren table-land of Northern Castile. Only the immensity of the cornfields with their golden ears introduces a lyrical note, vision-like, into this flat and treeless country. The villages of the Steppe are not very picturesque and look mostly like colonies in which the spirit of calculation dominates over the care of beauty. The habitations here are more modern, bigger, and better planned. The thatch here gives place to tiles and to corrugated iron. On the other hand, the poor people, deprived of wood, live in primitive hovels built of clay.

In the extreme north, in the forest region with its sandy soil, the picturesque landscapes gradually disappear to resume the severe and sad monotony of the White Russian country-side.

The Ukrainian is very adaptable to civilization, that is to say to the improvement of everyday life, and very quickly adopts all practical inventions, without any spirit of routine.

The Ukraine is the most literate part of Russia. Even Soviet statistics, which cannot be assumed to be well disposed to the Tsarist regime, show that the percentage of the generation which was of a school age in 1914, which could read and write was, in 1923, 90 per cent in the towns and 73 per cent in the country, which, by the way, is a vigorous reply to the generally accepted opinion that in the pre-war Russian Empire the population stagnated in a condition of utter ignorance.

In the other parts of European Russia the percentage for the same generation was respectively 82 per cent in the towns and 57 per cent in the country-side.

It seems to us opportune to give an idea of the Ukraine

[Sec K category 116, pp. 139-140. --- Analyst]

776 appeased, exorcised. When the priest of Velykyi Lypnyk consecrates the water of the village brook on the sixth of January, the people believe that the demons are thus driven away.

326 The men of Valykyi Lypnyk are tinkers, a
221 trade which in many places has a bad flavor. It is easy to say that they travel about the country like gypsies. But even though they wander from village to village, a small bundle of tools on their backs, repairing stoves and mending pots, they are, nevertheless, not homeless. As soon as spring comes, poverty drives them out on the road, and only late in the fall when the first white flakes begin to fall, they return to their wives and children with the few groschen they have saved.
24 For land is scarce, the clod of earth small, the soil is poor and the climate harsh.[1] The women work like drudges for their bit of barley bread and potatoes. With their small cows and a wooden plough they till the lower slopes of the mountain ridges. They sow by hand, harrow, and in the fall they cut off the barely ripe ears of grain with a sickle.
286 In their "spare time" these women[2] with their
271 strangely narrow faces sit barefoot in their full pleated skirts and pale pink blouses, a charming little cap on their heads, at their looms and tirelessly ply their shuttle back and forth between the taut threads, or press wool into felt for the jackets and trousers of their husbands.
342 The rooms of these "tinkers"[3] are surprisingly large and clean; the kitchen, living room, /10/ bedroom and work room are all in one. The whole structure with adjoining stable and wagon shed is built of wood, the inside unfinished, the outside [789] covered with loam. In order that there be no lack of magic, carpenters carve three suns into the central roof beam.

184 How rich these "tinkers" of East Slovakia were with their little plot of free earth, their two or three cows, their barley bread and their loom, compared to their brothers in Carpatho-

[1] [In the village of Valykyi Lypnyk, Western Ukraine -Analyst]

[volhynia]

361 tossed down on the land, without any relationship to it. "The absence of public buildings alone had
● [342] a depressive effect. These wooden huts on a slope, supported by stakes as though by high stilts, seemed merely to have been set down as chance would have it, less secure and permanent than nomad tents which the next day perhaps might already be taken down again. It scarcely seemed worthwhile to lay out a few roadways provisionally. For the rest, there was not a trace of a city plan, of a systematizing, architectural hand. Everything seemed temporary and unfinished, simply amassed, never shaped. The expression "shanty town" applied in a special /18/ sense to these places. Our criteria of beautifully compact city plans do not apply. Never concentrated within the area most difficult to attack, never held together by walls and moats, these Russian clusters of houses and courtyards which can scarcely be called cities any more, gradually become lost in the distance, without shape or outline: mirror images of the landscape that bears them, of the language that echoes in them, of the way of thinking of the people they house." (9)

9. Tintrup: War in the Ukraine, pages 23 and 24.

101 If you would now turn east in the direction
361 of Kiyev, you would come through numerous rambling
563 villages with streets. They contain attractive farms where until recently you would have been warmly welcomed with German sounds. The Volhynia Germans lived here. But you continue northward
101 until the Volhynia plateau with a gradual incline
133 sinks into the Polesian swamps. You avoid this marsh land by turning northeast, and thus come to the extreme northwest tip of the Ukrainian area of settlement, Podlakhia, whose waters flow toward the Baltic. The primeval forests of Bila Veska are gloomy, but even more gruesome are the deep

361 the shadows of cherry and mahaleb trees. There every poor farmer adorns his dwelling with lovely, ever-smiling nature..."

Where there is no local building commission, where the street finds its own way, where the four corner posts of a house are set in humus, where no cellar is dug, there/134/the houses and villages grow out of the ground willfully like mushrooms. These are the cluster villages. The villages built in rows with streets are found in the newly settled regions of the Ukrainian steppes and the Kuban. In this new country the Ukrainians, [369] who otherwise love villages, also live on isolated farms. In the north and along the rivers they build wooden houses, and in the steppes, houses of loam. Even in the cities stone houses are rare. Flowers, hollyhocks and sunflowers are to be found in front of every cottage. As a rule, the Ukrain- • 342 ian farmhouse has two to three rooms. Whether it houses a poor family or a rich one, the ground plan is always the same; only the size varies. There is the vestibule with the summer kitchen and one half of the stove that extends through the wall; the other half stands in the large livingroom where cooking takes place in the winter, where the family lives, where they receive guests and where everyone sleeps. Then there is also a small storage chamber. The furnishings of the large room are simple and clean: there is a bench running all the way around the large, decorated clay stove and around the room; a rough table and a few chairs stand in the corner, also a sleeping platform for the parents, and a chest. Many icons, "the gods", decorate the wall. Since the barns are very primitive and draughty, a new-born calf or a young lamb that needs warmth is sometimes brought into the room when the winters are cold.

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000 Seventeen ingredients are supposed to go into

11: Obermaier --219 J-3 (no date) 1942 RD1 Ukraine RD1

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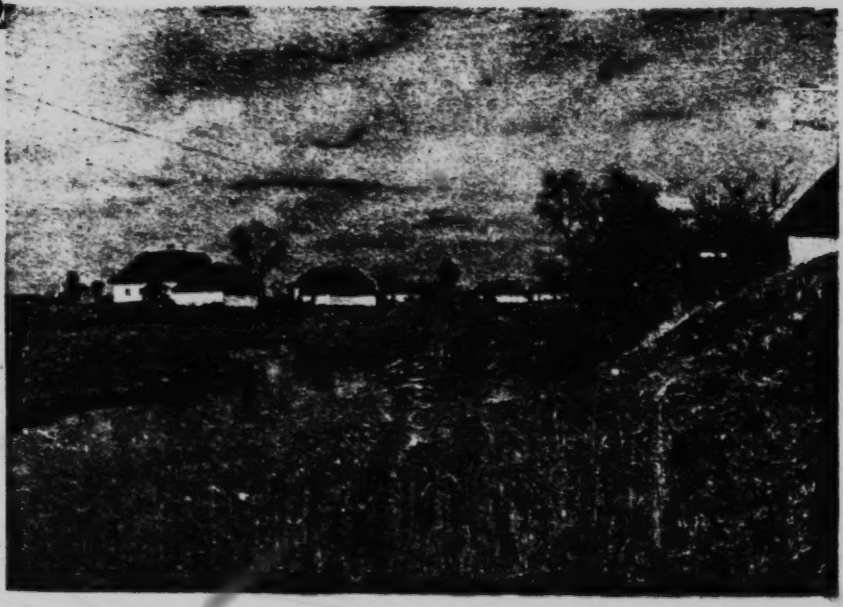
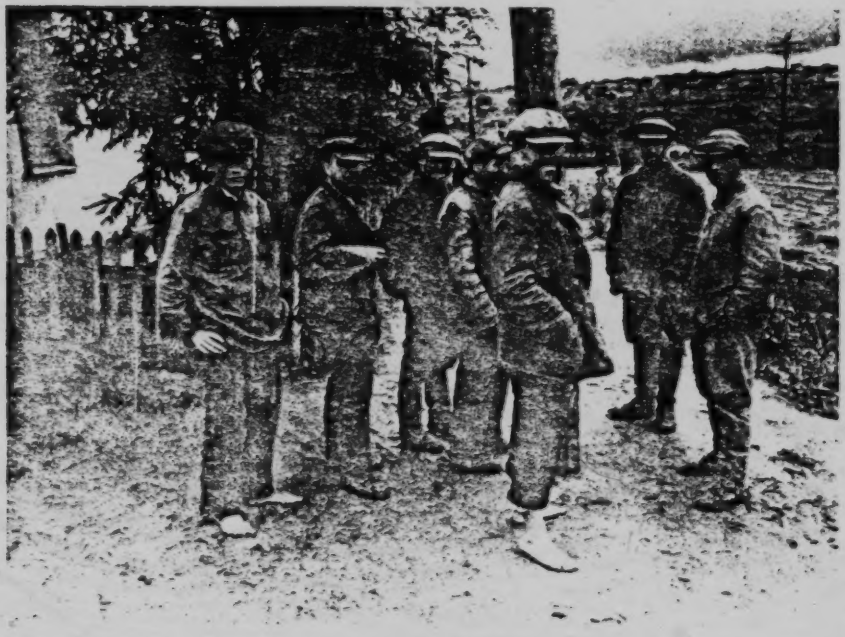


Ukrainian peasant Loam huts

The hut in which a Ukrainian worker's family lives in Krivyi Rog.



Tractor drivers and tractor assemblers of a collective farm near Uman.

20: Koenig E-4 (no date) 1937 RD1 Ukraine RD1

titude of mysterious, evil forces which he endeavours either to ally himself with, propitiate, or combat in order to assure himself of good luck or avert the many calamities which these supernatural powers may bring. Magical beliefs and practices are therefore widespread and deeply rooted among the people. Even where the church has opposed and tried to counteract the older notions and usages, its success has been at best only partial. What it often has effected was a change in form, or the substitution of an authorized rite for an ancient magical practice.[2] The priest, for example, sometimes takes the place of the sorcerer by holding a special midnight Mass, the *czorna służba* (black service), at the instigation of a person who wishes to harm an enemy.[3] At other times he acts as medicine man, e.g. by stepping over the back of an ailing parishioner in order to relieve his backache.[4] A case of substitution is noticeable in the rite observed before moving into a newly constructed house. Wherever the old practices of sacrificing a black rooster, as an offering to the Devil or as a preventive against disease, has become extinct, its equivalent has appeared in the solemn consecration of the house by the priest.[5]

Among the Ukrainians, as elsewhere, magical beliefs and practices have two main aspects, which may be termed respectively the black and white arts. While the former has its prime source in the arch enemy of man, the Devil, the latter, which functions mainly to counteract evil influences, relies on some powerful medium, sometimes God himself, to neutralize or overcome the

[2] Russian, people inhabiting South Russia. They occupy the eastern section of the former Austrian province of Galicia, which is at present part of Poland. They number approximately 3,000,000 and belong almost exclusively to the peasant class. Geographically, and to a certain extent also culturally, they may be divided into lowlanders and highlanders, the former inhabiting the plains to the north and the latter the Carpathian mountains to the south.

[3] Kaindl, R. F. "Zauberglaube bei den Rutenen in der Bukowina und Galizien," *Globus*, lxi, 282.

[4] Kaindl, R. F. "Zauberglaube bei den Kuzulen," *Globus*, lxxvi, 277.

[5] Kaindl, R. F. "Neue Beitraege zur Ethnologie und Volkskunde der Huzulen," *Globus*, lxix, 71.

[5] Kaindl, in *Globus*, lxi, 282.

101 among themselves. They can be divided into three well-defined tribes
162 —the Lemki on the Slovak border, the Boiki in the centre, and the Huculs in the eastern tip of Ruthenia.

The most interesting tribe are the Huculs. They have preserved
186 their tribal characteristics better than their kinsmen. Their standard of education is higher, and they are more conscious and proud of their national individuality. When the Hungarians invaded Ruthenia after the dismemberment of Czechoslovakia, the Huculs offered the stiffest resistance, and during the war they were the core of the partisan force fighting against the totalitarian powers. Like the other Ruthenian
463 mountaineers, the Huculs are largely wood-cutters and raftsmen. But
342 they are distinguished by their skill as carpenters and wood-carvers. This is clearly reflected in their mode of life. Their wooden cottages are neatly built and furnished and impress the visitor by their scrupulous cleanliness. Their tribal individuality and artistic skill find expression in the numerous carvings with which they like to decorate their unpainted houses.

181 The neighbouring Boiki have also, to some extent, preserved their
511 pride in racial individuality, and their mode of life, though more primitive, has some interesting features. They are kind-hearted, sincere and hospitable, in spite of their poverty. Though less proud than the Huculs, they fly into a temper when crossed, and impulsive outspoken-
342 ness is one of their traits. They live in cottages and huts which they like to paint in blue and brown, and this makes their exterior rather attractive. But the interior does not always live up to the façade. The better-off Boiki manage to live in fairly decent cottages with two or more rooms, but the huts of the poor often consist of one room only—a dark room with no chimney, one small window, and some roughly
352 made furniture. Some have no bedsteads in the true sense of the word; along the whole wall of the room one may find a long "plank-bed" where the grown-ups sleep at the one end and the children at the other. When the children grow up they sleep on separate beds of the same kind. Unlike the Hucul houses, the Boiki huts have no wooden
342 floors. The domestic animals often share the same room with their
511 masters in winter, sleeping on the bare earth. For many families such a room is therefore a kitchen, living room, bedroom, hall and stable in one.

511 Much the same applies to the Lemki tribe who live partly on
181 Slovak territory. They are the poorest Ruthenian tribe and their racial character has undergone a certain deterioration. Their standard of life is often appalling, the hygiene leaves much to be desired, and they have the largest number of illiterates, though some improvement has taken place under the Republic

000 Mountainous Ruthenia is a country of traditional costumes. The

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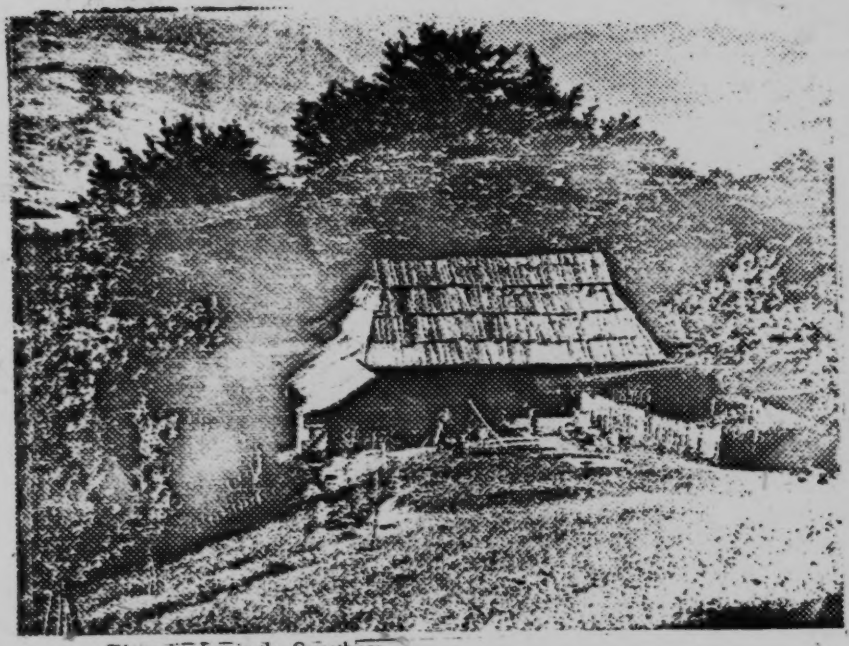

A wooden hut in the Carpathians

Ruthenian lumberjacks making rafts on the Black Tisa

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31: Sosnovy S-5 (no date) 1954 R1 Soviet Union R1
UKRAINE RD1

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obtain but may also be of inferior quality. The individual builder has also been faced with the problem of the government's attitude toward him which has been marked, as we have seen, by considerable fluctuations.

At the end of the twenties, Gosplan severely criticized individual building:

> The individual builder takes no account of sanitary or technical requirements, builds his house using very cheap and often defective materials and neglects to equip his dwelling with facilities considered an essential part of urban housing. The result is inferior but very inexpensive houses,[125] usually situated, without any planning, on the outskirts of the city; this is a tremendous obstacle to the future development of city planning.[126]

Some writers have noted that individual dwellings "consist of a one-room apartment with a kitchen, which serves at the same time as dwelling space" and "that these houses, in essence, differ very little from the village *izba*...."[127]

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125. Average cost per sq. m. of dwelling space in the individual sector was one-quarter of that in the public sector. See *Kontrol'nye tsifry narodnovo khozyaistva SSSR na 1927/28 g.g.* [Control Figures for the National Economy of the U.S.S.R. for 1927-1928], Moscow, 1928, p. 201.

126. *Pyatiletnii plan narodno-khozyaistvennovo stroitel'stva SSSR, op. cit.*, Vol. II, Part 2, p. 283.

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127. *Planovoye khozyaistvo*, Moscow, No. 9, 1927, p. 150. The following data (average figures) illustrate prerevolutionary rural living standards in the Ukraine, which were superior to those in other republics: 1.5 rooms per dwelling; 4.7 sq. m. of dwelling space per person; 75.7% of all houses had blind windows; only 5.2% had hinged window panes; 37.3% had a light coefficient of 1:15 (ratio of window space to floor space; in an average size room, the ratio is 1:8) while in the remainder it was considerably lower; 55.1% were damp; 94.8% had earth floors; and 81.4% had straw-covered roofs. Water and sewage systems, electricity, and gas were nonexistent in the rural areas. Rural housing in the postrevolutionary era eliminated many of these shortcomings. See Marzeyev, *op. cit.*, p. 426.